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REPORTS.

REVUE DE PHILOGIE, Vol. XXVI.

No. 1.

1. Pp. 5-11. A dedication to Jupiter Dolichenus, by Franz Cumont. Critical discussion of a mutilated inscription used by A. H. Kan in his *De Iovis Dolicheni cultu* (Corpus III, 1128).

2. Pp. 12-30. The unexpressed in the Satires of Horace, by A. Cartault. A minute analysis of the various ways in which Horace in the Satires leaves it to the reader to supply thought not expressed by the words used.

3. Pp. 30f. A. Cartault explains Hor. Sat. II. 3. 274 as referring to an affected pronunciation of certain letters.

4. Pp. 32-7. Karl Hude replies to the criticisms of Daniel Serruys on his edition of Thucydides, especially in regard to Laur. LXIX 30.

5. Pp. 38-43. A manuscript of Solinus revealed by Tironian notes, by Émile Chatelain. The MS Vossianus Q. 87 of the library of the University of Leyden contains many notes and corrections in Tironian shorthand. From these Chatelain draws conclusions as to the reading of the MS from which the corrections were taken, and cites many examples.

6. Pp. 44-62. A. Misier classifies the Parisian MSS of Gregory of Nazianzus (the five theological discourses).

7. Pp. 63-97. Critical study of the Appendix of St. Cyprian, by Paul Monceau. It is impossible here to summarize this able article.

8. P. 98. B. Haussoullier calls attention to an inscription that has been overlooked by historians of the Seleucidae.

9. Pp. 99-104. On an inscription of Troezen, by Ph. E. Legrand. Further discussion, with some corrections of previous discussion (*Bulletin archéologique*, etc., XXIV, pp. 191-9) of an inscription treated also by B. Haussoullier (*Rev. de Phil.* 1901, pp. 336-8).

10. Pp. 105-125. Metrical laws of Latin prose as exhibited in the Brutus, by Henri Bornecque. The author examines, not merely the close, but every part, of the sentence. He concludes that in the Brutus Cicero applies metrical laws to all parts of the sentence; that these laws are less strict than those employed by

Pliny the Younger in his Panegyric of Trajan; and that in Cicero these laws are purely negative, and are shaped to prevent any resemblance of prose to poetry.

11. Pp. 125-43. The Milesian islands, by B. Haussoullier. Interesting investigation, by means of inscriptions and other sources, of the relations to Miletus of Leros, Lepsia, Patmos, and the Corsiae.

12. Pp. 143-8. Remarks on the syntax of *cum*, by F. Gaffiot. An attack upon Lebreton's treatment of "*cum* pour exprimer l'équivalence", which designation, he says, Lebreton got from Hale. He says "*cum*" always means "when", "at the time that", never "in that".

No. 2.

1. Pp. 149-157. *Orientiana*, by Louis Havet. Critical notes on many passages of *Orientius*, a Christian writer of about A. D. 400.

2. P. 157. In *Plaut. Men.* 1158 Louis Havet reads "*praeuidia*" for "*fundi*".

3. Pp. 158-63. Notes on a few passages of the *Theaetetus* by Louis Laloy.

4. Pp. 164-80. An exhaustive discussion of *Catullus* 67, by R. Cahen. The article presents what the author considers the minimum of necessary emendations.

5. Pp. 180-81. *Ad Oracula Chaldaica*, v. 7 f., by J. Bidez. For *oī* he reads *ot*.

6. Pp. 182-94. *Ciceronian Studies*, by J. Lebreton. The author had published a work in which he treated *cum* in equivalent or identical propositions. M. Gaffiot in the January number (see above) had attacked his views, maintaining that *cum* is always purely temporal. The present article discusses at length *cum* and *quod* in identical propositions in Cicero.

7. Pp. 195-210. The life of *Sextus Empiricus*, by Wilhelm Vollgraff. It has been thought that we know practically nothing of the life of *Sextus Empiricus*; but Vollgraff convincingly identifies him with the *Sextus* noticed by *Suidas*, and then by means of this and other sources thus rendered available, restores the great essentials of his life: the place of his birth, the epoch in which he lived, his family, his relations, his career, his philosophy, style, and the chief traits of his character.

8. Pp. 211-12. W. M. Lindsay discusses the provenience of certain MSS of *Nonius Marcellus*.

9. Pp. 213-15. P. Foucart gives an account of a pedestal found at Rome with an inscription showing that it served for the statue of *Pythocles* of *Elis*, the pentathlete, by *Polyclitus*, the original

pedestal with the autograph of the sculptor and a later copy of the same having been found at Olympia.

10. Pp. 216-18. P. Foucart, using a notice (Séguier de Saint-Brisson, *Notices et Extraits des manuscrits grecs*, t. XIV, 2^e partie, 1841) of a charge in an oration against one Phryne, shows that there probably was at Athens an explicit law against the introduction of strange divinities, and adds some remarks of interest.

11. Pp. 219-21. R. Poupardin publishes a note on MS G. gg, of the Vallicellian Library in Rome.

12. Pp. 222-3. L. Dautremer discusses an inscription of Timgad, consisting of five hexameters.

13. Pp. 224-8. Franz Cumont, starting out with a rescript of the emperor Julian (Ep. 11), investigates the significance of the title *πατρόβουλος*, arguing that it was equivalent to *patronus*, and was bestowed with certain privileges in some provinces on the descendants of rich and influential personages who had assumed the hereditary obligation to protect the citizens. But see No. 3, pp. 272-8 and 278 f.

14. Pp. 229-52. Book Notices. 1. Ulrich von Wilamowitz-Moellendorff, *Griechisches Lesebuch*, Berlin, 1902. Noticed jointly by B. Haussoullier and E. Chambry. "That Greek studies are menaced in France, and that we are driven first to defend them and perhaps to sacrifice them to save Latin studies, the last citadel of classical instruction, is a proposition contested by no one". Such is the mournful strain with which Haussoullier introduces his comments, which are directed to showing how this great Reader may be made, even in France, to contribute something to a revival of Hellenic studies. Chambry gives a table of contents of the work, regretting some omissions, but commending the selections. As to the scholarship of the work, of course no remarks were necessary. 2. *Beiträge zur alten Geschichte*, herausgegeben von C. F. Lehmann, I Band, Leipzig, 1901-2. B. Haussoullier commends this new periodical, gives a table of contents, and makes some remarks on special points. 3. P. Foucart, *Les Grands Mystères d'Éleusis*. Personnel, Cérémonies, Paris, 1900. Analyzed at some length by B. Haussoullier. 4. *Schulwörterbuch zu Homers Ilias und Odyssee*, von Christian Harder, Leipzig, 1900. Albert Martin compares this work, published by Freytag, with Autenrieth's lexicon published by Teubner, pointing out wherein it is better, wherein not so good. 5. A. M. mentions favorably three works published by E. Loescher at Turin: *Omero, L'Iliade commentata da C. O. Zuretti*, vol. III, Libri IX-XII, 1900; *Eschilo, I Persiani con note di Vigilio Inama*, 1900; *Sophocle, Antigone con note di Placido Cesareo*. 6. *Aristophanis Equites*. Cum prolegomenis et commentariis, edidit J. von Leeuwen, Leyden, 1900. A. M. devotes a notice of this work chiefly to arguments against the

author's theory that Aristophanes was an Aeginetan and as such not allowed to produce plays in his own name in Athens.

7. Thukydides erklärt von J. Classen. Vierter Band. Viertes Buch. Dritte Auflage bearbeitet von J. Steup. Berlin, 1900. Reviewed at length by E. Chambry. The reviewer states that he had not been able to commend previous revisions of Classen by Steup; but this volume he praises highly, enumerating, however, many points on which he is not in accord with him.

8. Longinus on the Sublime. The Greek text with introduction, translation, etc., by W. Rhys Roberts. Cambridge, 1899. By the same: Dionysius of Halicarnassus. The three Literary Letters. The Greek text with translation, etc. Camb., 1902. Noticed very favorably by Albert Martin. The title of the first named work misleads: Roberts holds that all we can say of the author of the *περὶ ὕψους* is that he lived in the first century of our era.

9. Catalogus Codicum astrologorum Graecorum: III. Codices Mediolanenses descripserunt Aemygdus Martini et Domenicus Bassi. Brussels, 1901. Noticed by A. M. This volume contains the list of the Greek MSS of Milan, thirty-six in number.

10. Bibliothèque Maraslis. N. G. Politis, *Μελέται περὶ τοῦ βίου καὶ τῆς γλώσσης τοῦ Ἑλληνικοῦ λαοῦ. Παροιμίαι*. Vol. I, 1899; Vol. II, 1900. Athens. Noticed favorably by A. M. The work relates only to Modern Greek proverbs. It is arranged alphabetically, and these two large volumes, aggregating 1330 pages, exhaust only the letter A.

11. Plautus Captivi, with Introduction, etc., by W. M. Lindsay, London, 1900. Henri Bornecque pronounces this the most complete edition of the Captivi in existence, but points out defects according to his view.

12. V. Cucheval, Cicéron orateur, 1901, Paris.—G. Jacquinet, Extraits et Analyses des principaux discours, Paris.—De la Ville de Mirmont, same title, 1902, Paris.—Julius Wolff, de Clausulis Ciceronianis, 1901, Lipsiae. Noticed by Henri Bornecque. The first of these works the reviewer finds very useful for young pupils and the general public, but lacking in scholarship. The works of Jacquinet and De la Ville de Mirmont have each merits of their own. The work of Wolff contains some new things, but much fewer than the author thinks.

13. W. M. Lindsay, Nonius Marcellus, 1901, Oxford. Briefly mentioned by H. B. "Fundamental work, extremely interesting, and reaching conclusions hard to refute, written by one of the men best acquainted with Nonius Marcellus".

Pp. 252-56. List of Books received.

MILTON W. HUMPHREYS.

PHILOLOGUS, LX (N. F. Bd. XIV) 1901.

I, pp. 1-16. Th. Zielinski. Marginalien. I. Crit. and exeget. notes to a number of Greek and Latin writers.

II, pp. 17-24. O. Hoffmann. Studien zur griechischen Stammbildung. I. φίλτερος, φίλτατος und Verwandtes. These are from φίλτός, a participle (cf. Φιλτογένης) from the stem φίλ-. So βέλτερος from a βελτός, φέρτερος from a φερτός. The superlative -ατος is to be compared with μέσσω-ατος, νέ(ε)-ατος, and the -τατος grew from the forms φίλτατος, etc.

III, pp. 25-80. A. Mommsen. Zur Orientierung über die delphische Chronologie. Deals with the names of the days, months, the solar position of the year, etc., the mythical magistrates, the sporadic material from the sixth cent. on. Pp. 51 ff. take up the periods of the priests, and the archontates comprised in the period of each priest.

IV, pp. 81-101. W. H. Roscher. Weiteres über die Bedeutung des Ε zu Delphi und die übrigen γράμματα Δελφικά. Continuation of his article in Philol. LIX (1900) p. 21 ff. I. Among other meanings given to Ε is that of the Pythagoreans, who made it symbolize justice because of its resemblance to a balance. Someone proposed that it was a mason's mark misunderstood and given a deep significance. It means, however, 'come'. II. A remarkable parallelism exists between the Δελφικά γράμματα and the ancient Ἑφέσια γράμματα, which were also in hexameter. With Otto Gruppe R. takes the Delphic words in a general sense and applies them to the worshiper as he enters the temple.

V, pp. 102-148. Fr. Reuss. Zur Geschichte des ersten punischen Kriegeres. The years 255 and 254. The Battle at Panormos. The years 250-248. The fight near the Aegatian Islands. Cato and Polybius. (That P. used C. cannot be inferred from the statement as to the duration of the war.) Polybius and Fabius. Polybius and Philinos. On p. 148 a list of passages where Polybius follows (a) Fabius (b) Philinus.

VI, pp. 149-154. M. Guggenheim. Antisthenes in Platons Politeia. Concludes that Plato, Rep. II. 16 (376 B), intends to hit the cynic. So also in VII. 17 (505 B), 450 A, B, etc.

Miscellen.—I. pp. 155-157. W. Schmid. Kratippos zum dritten Mal. Still holds against Susemihl (Philol. LIX, 537 ff.) that K. was a contemporary of Thucydides.

2. pp. 158-160. P. Groebe. Die Bezeichnung der gewählten Beamten vor dem Amtsantritt. Finds no proof that the term *designatus* could be dispensed with when a magistrate is referred to who has been elected but who has not entered upon his office.

VII, pp. 161-179. Fr. Mie. Die Festordnung der olympischen Spiele. Discussion of the fragment of an Olympian list of victors (no. CCXXII, p. 85 ff.) in Grenfell and Hunt's Oxyrhynchospapyri II. Summary on pp. 177-179. After Ol. 78 the festival

lasted five days. On the first day, as Robert rightly observes, fell the preliminary celebration, the oath of the Hellanodikoi and contestants, the trial of the athletes and horses. On the second day came the boys' contest, on the third, the men's, except the pentathlon, which, along with the horse-racing, fell on the fourth. On the last day there took place the chief procession, the official chief offering at the great altar of Zeus and the banquet in the Prytaneion. The contests of trumpeters and heralds are to be placed on the first day.

VIII, pp. 180-191. Fr. Susemihl. Aphorismen zu Demokritos. 1. The utterances of Demokritos about his great travels and his sojourn in Athens, where nobody knew him, were probably contained in his (Μικρός) Διάκοσμος. 2. In the list of the Demokritean writings arranged in tetralogies by Thrasyllus, *περί φύσιος πρώτων* and *περί φύσιος ἀνθρώπου β'* are parts of one and the same book. 3. On his journey to Athens. D. may have visited Thebes in 425 and heard the Pythagorean Philolaos, but without receiving a lasting influence. 4. In Laert. Diog. IX 46 the number of books (9) has fallen out after *ὑπομνημάτων ἠθικῶν*. 5. In l. c. § 47, read perhaps *Κανὼν α' β' γ', Περὶ <παν->τοίων ἀπορημάτων*. 6. The *ἀσύντακτα* in the list is a genuine work of D. Appendix. Die Demokriteer Metrodoros und Nausiphanes. The Isocratic M. is identical with the Demokritean M.

IX, pp. 192-194. R. Foerster. Dialexis Choricii inedita from cod. Matrit. N—101 (= M.)

X, pp. 195-216. A. C. Clark. Anecdota Parisiensia ad libros epistularum ad Atticum Tornaesianum et Crusellinum. 1. De fide Bosiana in lectionibus e codice Tornaesiano afferendis. "Summa religione egisse videtur Bosius". 2. De lectionibus e codice Tornaesiano a Turnebo exscriptis. 3. De curis secundis Bosii et de codice Crusellino.

XI, pp. 217-228. W. M. Lindsay. Die Handschriften von Nonius IV. In book IV we have the same three classes as in I-III. But in the first class beside L' there is a second preserver of the true form of text, the group H' Gen. B and the Cambridge MS (Z. i. e. Z').

XII, pp. 229-260. J. Fürst. Untersuchungen zur Ephemeris des Diktys von Kreta. Introduction. History of the relation of the Latin text to a Greek original. In 1892 Patzig's essay in the Byz. Ztschr. I. 135ff. showed that the source for the Diktys-material among the Byzantines was partly Malalas and partly Johannes Antiochenus. In the chronographic literature there is undoubtedly Diktys-material which we do not find in L. Septimius' Ephemeris. I. Diktys bei Malalas. II. Sisypchos von Kos. III. Die Troika des Johannes Antiochenus. IV. Der Diktysbericht des Georgios Kedrenos.

XIII, pp. 261-270. M. Müller. Ad Senecae tragoedias. 21 critical notes.

XIV, pp. 271-276. Eb. Nestle. Zur neuen Philo-Ausgabe. Eine Replik zu Band 59, 256-271; 521-536.

XV, pp. 277-281. P. Kretschmer. Spätlateinisches *gamba*. *Gamba* is the Greek loan-word *καμπή*. It is the knee-joint of the hind-leg of an animal. Cf. Veget. ars veter. IV, 1.

XVI, pp. 282-306. W. Sternkopf. Ciceros Briefwechsel mit D. Brutus und die Senatssitzung vom 20 Dez. 44. Summary on p. 305. Brutus writes XI 4: request for the supplicatio—September; Lupus brings this letter from Mutina to Rome in six days, Sept.; Cic. replies with XI 6a, in Sept. or beg. Oct.; he leaves Rome, middle of Oct.; Lupus comes to Rome with a new letter from Brutus (not extant) in Nov.; this letter is sent to the absent Cic. Lupus returns after a few days without answer, Nov.; Cic. returns to Rome Dec. 9, and presumably at once writes XI 5. Lupus again comes to Rome and confers with Cic. The latter writes XI 7 in the middle of Dec. (Dec. 12?) A courier brings the edict of Brutus; there is a meeting of the Senate; Cic. writes XI 6b on Dec. 20.

XVII, pp. 307-314. Fr. Luterbacher. Zur Chronologie des Jahres 218 v. Chr. Justifies his own views (as publ. in his ed. of Livy XXI) against those of W. Osiander (Der Hannibalweg, Berlin, 1900). Hannibal crossed the Alps in the second half of October, taking 15 days.

Miscellen.—3. pp. 315-316. G. Kazarow. Die Entstehungszeit des linkspontischen *Κοινόν*. This federation is older than the Roman rule.

4. pp. 316-318. P. de Winterfeld. Terentianum. In Ter. Eun. IV. 4. 42 conjectures *etiam nunc non credis miseris non esse inrisas modis*?

5. pp. 318-320. M. Manitius. Handschriftliches zur Nux elegia und zu Ov. Am. I, 5. Cod. Dresdensis A 167^a saec. XII fol. 39^a-41^b often agrees alone with the Florentinus, often disagrees, and often offers a tradition differing widely from the other codd. deteriores.

XVIII, pp. 321-329. J. Boehlau. Ein neuer Erosmythus. A small Attic lekythos of the Kassel Mus. represents Eros as Adonis, who appears as an ephebus in the centre of a group. He is fleeing from a wild boar; from his right hand he has dropped a hydria; a maiden in chiton runs to help with outstretched hands; behind runs another in the act of hurling a broken water-jar. To Eros is attributed the fate of Adonis, something which is not supported from other sources, although parallels between them are found in other respects.

XIX, pp. 330-359. J. Fürst. Untersuchungen zur Ephemeris des Diktys von Kreta. (Continued from pp. 229-260.) The Tale of Troy by Kedrenos is combined out of John Malalas and John of Antioch, and a third source, Homer, is not excluded. The Diktys-material in the other Byzantines is then analyzed

under 13 heads. On p. 344 is a stemma showing the descent of the Byzantine material from Diktys and Sisypheos of Kos. VI. On certain single portions of the Byzantine tradition. 1. The prologue and dedicatory epistles. 2. Hecuba's dream. Oneirokrisia. 3. Paris in Sparta. 4. The ἀπαίρησις of Helen. 5. Achilles' escort to Troy. 6. Expedition against the neighboring Trojan states. 7. Catalogue of the ships. 8. Conquest of Cyprus and Isauria. 9. Homerika. 10. Murder of Palamedes. 11. Priam's request to David and Tautanes for help. 12. Death of Paris and Oenone. 13. Achilles and Polyxena. His death. 14. The wooden horse. Helenus. 15. Mutilation of Deiphobos. 16. The Telegony. 17. Aeneas and Antenor.

XX, pp. 360-373. W. H. Roscher. Zur Bedeutung der Siebenzahl im Kultus und Mythos der Griechen. (Chapter from a larger treatise on the numbers seven and nine in classical antiquity.) 1. The sanctity of the number seven in the cult and myth of Apollo. The seventh month is consecrated to him; the seventh day of the seventh month is his birthday; he was a seven months' child; at his birth the swans are said to have circled about Delos seven times; there were seven events in the Pythian games, and seven mythical competitors entered them; Apollo's lyre had seven strings; at his festival a chorus of seven took part. The tradition of the seven wise men may have originated from the last from the association of wisdom with the oracle at Delphi. 2. The Moirai as inventors of seven letters (Hyg. fab. 277). Roscher conjectures that they were the seven vowels Α Ε Η Ι Ο Υ Ω.

XXI, pp. 374-380. C. Hentze. Die Arbeitsgesänge in den homerischen Gedichten. Homer mentions 2 kinds; 1. 569 ff. the Linos-song of the boys in the vineyard. 2. 61 ff.; 220 ff., 226 ff., songs sung by Calypso and Circe while weaving. The former is not a work-song in Bücher's sense (Arbeit und Rhythmus. 2 ed., 1899), for it is not limited by its content to a single special kind of work. The songs of Calypso and Circe, on the other hand, are such, and were used by the poet to make known, by an appeal to the sense of hearing, the presence of persons who could not (according to the situation) be visible. Most of the work at which singing would be used was done by female slaves, and so was beneath the notice of the poet and his audience.

XXII, pp. 381-401. O. Hense. Zum Ion des Euripides. Annotations to a number of passages.

XXIII, pp. 402-426. E. Kornemann. Die Caesarische Kolonie Karthago und die Einführung römischen Gemeindeordnung in Africa. From evidence of inscriptions, etc., the following conclusions are reached, p. 423-4: 1. Caesar intended to realize at one stroke the establishment of the provincial administration of the west also, on the basis of community-self-government. In bringing this about he did not shrink from

making cities with such great territories and such a mass of dependencies that they were no longer ordinary provincial cities but presented true copies of the Hellenistic city-states. 2. He created Latin as well as Roman colonies in the provinces; perhaps also *coloniae peregrinae*, not only colonies that were autonomous, but also among the non-Romans, colonies incorporated in a greater federation of communities. 3. He adhered to local forms as much as possible. 4. Perhaps he intended to equip all autonomous communities of the west with the Roman or the Latin *iūs*.

XXIV, pp. 427-439. P. Egenolff. Handschriftliches zu Plutarchs *Moralia*. Results of a collation of cod. Pal. Gr. 283 (containing seven essays). Continuation of an article in Berl. phil. Wochs. XIV (1894), which presented a collation of cod. Pal. Gr. 153 (containing five essays).

XXV, pp. 440-445. R. Herzog. Ein Athlet als Schauspieler. Discussion of an inscription in Dittenberger Syll.,² No. 700.

XXVI, pp. 446-471. K. Giesen. Plutarchs *Quaestiones graecae und Aristoteles' Politien*. Summary on p. 471. The contents of *Quaestiones* 1, 2, 4, 5, 6, 11, 14-20, 28, 29, 34, 35, 39, which for the most part deal with political subjects in the broader sense are handled by Aristotle's *Politeiai*, and Plutarch used that source.

Miscellen.—6. pp. 472-476. E. Kornemann. Die Organisation der africanischen pagi bzw. pagi et civitates. Supplem. to art. XXIII.

7. pp. 476-477. L. Radermacher. Metrische Inschrift. Kaibel I Sic. et Ital. 664 is a short, two-verse dedicatory insc.

8. pp. 478-479. H. Goetz. Zu der Aretinischen Gefäßform mit Szenen aus der Phaethonsage. Note on an art. by Hartwig in *Philologus*, 1899.

9. pp. 480. C. Hentze. Zu Odysee τ 524-529.

XXVII, pp. 481-490. A. Wilhelm. Vermuthungen. I. Thuk. IV 118, 5. II. Andokides *Myster.* 47. III. Josephos A. J. XIV. 8, 5 (149 ff.).

XXVIII, pp. 491-501. L. Radermacher. Griechischer Sprachgebrauch (Cont'd from *Philol.* N. F. XIII, p. 592). II. On the acc. form *σεῖς*. The case cited from Papyr. Rein. of the 6th cent. (*Wien. Stud.* IX. 260) is shown to be a mistake for *σέ ἐς*. III. On the chemical papyrus (*Lugd.* II, p. 12, 12, p. 237, Leeman). IV. On *ἑξαλλος* and *ἑξάνθρωπος*. V. In the hymn to Apollo, 97 ff., Callimachus explains *ἡ ἡ παιῶν* by *ἡ βέλως*.

XXIX, pp. 502-509. C. Hentze. Zur Darstellung des Lebens auf dem Achilles-Schild. Σ 541-572. (1) The plowing, the harvest and the vintage scenes show the close of a rather long work-period, of a day or perhaps of the whole piece of work. This last seems especially true of the harvest scene. (2) The laborers in these scenes and the division of labor presupposed are discussed.

XXX, pp. 510-540. A. Brieger. Epikurs Lehre vom Raum, vom Leeren und vom All und die Lucrezischen Beweise für die Unendlichkeit des Alls, des Raumes und des Stoffes. He disagrees with Giussani's view of *inane* and *spatium*, also with his own former critique of Hoerschelmann's *Observationes Lucretianae Alterae* (1877) rev. in *Jhrbr.*, 1877, p. 65, and Susemihl (*Jen. Litt. Ztg.*, 1877, nr. 44, p. 635 f.), which were too favorable acc. to his present view.

XXXI, pp. 541-571. K. Lincke. Xenophon's persische Politie. In the *Cyropaedia* I 2 15-16^a X. explains his *Cyrop.* as a manual of the existing Persian constitution as the model state of the time. By comparison with the other works of X. the writer concludes that the *Cynegeticus* and the attempt at a Persian constitution as the ideal of the present are really the works of Gryllus produced in the school of X. at Scillus. Later they received additions from his grandson Xenophon.

XXXII, pp. 572-578. R. Ehwald. Zu Lygdamus C. I. Textual notes. E. disagrees with Dziatzko in his "Untersuchungen über ausgewählte Capitel des antiken Buchwesens", p. 177 ff.

XXXIII, pp. 579-592. Fr. Wilhelm. Zu Tibullus I 8 and 9. On the relations of these poems to Greek originals.

XXXIV, pp. 593-600. J. Lezius. *Comperendatio* bei Cicero pro Flacco? L. concludes that after the Verrine trial, i. e., after the *lex Aurelia*, we cannot trace with certainty any instance of *comperendatio* in any criminal process.

XXXV, pp. 601-627. L. Gurlitt. Zu Ciceros Briefen. Critical notes. I. Ad Quint. fr. II. Ad fam. III. Ad Att. IV. Transpositions and losses in the text of epp. ad Att. (ad Att. IV 19; 18).

XXXVI, pp. 628-634. W. M. Lindsay. Die Handschriften von Nonius V-XX.

Miscellen.—10. p. 635. R. Ehwald. Horaz carm. II. 2 and 3. These illustrate Ep. I, 1. 16 ff.

11. p. 636. R. Ehwald. Tac. Agr. c. 10. The expression (*Brit.*) *in orientem Germaniae in occidentem Hispaniae obtenditur*, and c. 24, *Hibernia medio inter Britanniam atque Hispaniam sita* is neither geographically correct nor to be explained by literary parallels, but from cartographic representation such as might have been on a forerunner of the *Tabula Peutingeriana*, where similar distortions occur.

12. pp. 636-639. A. Frederking. Zu Cicero. Notes on 9 passages in Tusc., De Or., Brut., In Verrem IV. 22. 49.

13. pp. 639-640. G. Knaack. Jordanes Rom. 241. A compilation from Florus (II. 22 = IV. 124), with the addition of the word *Teutonios*, which is worthless.

Indices.

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